



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

And here I shall premise, in general, that the Prophet does not tell the *Jews*, that there never had been occasion for such a *Proverb*; or that the Sons were never punish'd for the Offences of their Fathers. For it appears from History and Experience, that After-ages have been great sufferers for the Iniquities of the preceding. But there is a great difference to be made between God's *judicially* punishing, and the natural Effects and Consequences of Sins. Some Sins are of such a destroying Nature, that their ill Influence remains to succeeding Generations: and indeed it can't be otherwise, unless the Divine Goodness would work a Miracle to preserve Posterity from the Evils necessarily deriv'd from its Ancestors. Such often are the lasting Effects of Intemperance, Debauchery, and Profuseness in private Families: In like manner are the publick Sufferings of one Age, occasioned by Civil Wars, mutual Hatred, or Revenge, felt in their terrible Effects, by those that come after. These sad Remains of National Crimes, are permitted indeed by Providence, but are not to be look'd upon, as properly the Strokes of Divine Justice; tho' in many Cases, (especially where the Manners of a following Age are as wicked as those of the foregoing) the Punishments are of a mix'd Nature, partly sent from Heaven, and partly the necessary Effects of Sin.

With

With which View, if we consider the evil Consequences of our Fathers Sins upon this Nation, (the sad Occasion of our present Fasting and Humiliation) we shall be qualified to judge of their Nature, and after what manner we are to look upon our selves as affected by them. We shall then be able to discern, whether their sins are truly the Causes of the ill Effects we feel, and complain of; or whether our own Sins and Follies are not altogether as much the occasions of them.

In order to this it will be necessary, first of all to take a Review of our Fathers Sins; and then secondly, to consider, how far we are become Sufferers by them.

1. For the Sins of our Fathers. And here we must be forced to look back upon a dreadful Complication of Crimes; such unnatural Heats and Divisions; such Suspicions and Jealousies; such Outrages and Barbarity, as ended in the overturning of the Government, and in the Murder of the King himself; such Degrees of Wickedness, as one cannot but with, out of respect to our Nation, might be for ever laid in that Darkness, where all things are forgotten.

A Fury certainly so monstrous, as hardly to be equall'd by any Story, when we have excepted those more barbarous Revenges of the *Jews*, upon one another, a little before the Destruction of *Jerusalem*; or, which was the Cause

Cause of all those inexpressible Miseries of that People, their most unjust *Crucifixion* of the Lord of Life and Glory, which ought ever to be placed above any *Parallel*. The Sufferings of a mortal Man, how innocent soever, and however highly raised in Earthly Dignity we may suppose him, cannot, without Blasphemy, be brought to a Comparison with the infinite Load of Grievs and Sufferings, that was laid upon the Eternal Son of God. And I hope we may be allowed to abominate the vile Practices of wicked Men, against their Sovereign, without presuming to *blaspheme* for his sake.

I Speak not this to mitigate their Crime; the Greatness of which might have been learned from Scripture it self, if Men wou'd not have learned it, as certainly they might, from natural Conscience. *David*, who thought it not unlawful to stand upon the Defensive, and who is far enough from being an Instance of *passive Obedience*; yet would not be provoked by any the most unjust Attempts upon his Life, to stretch out his Hand to hurt the *Lord's Anointed*.

And now, to what Cause shall we ascribe all that Scene of Cruelty that was acted in this Nation? In foreign Conquests or Invasions, 'tis no wonder if the greatest Havock and Barbarities are committed: but amongst us, as if Nature her self had been corrupted, the Sons prey'd upon the vitals of their *native*

*tive Country, and a Man's enemies were those of his own household.*

Follies and Madness, private Enmities and Resentments, Envy and Strife, among aspiring Spirits, are enough indeed to kindle Fires that may very easily break out into a Flame. Some or all of these, concurring with other such like Evils, of that or the preceding Generation of Men, might have been sufficient to have brought all things into confusion, but not to account for the whole series of Mischies.

If Sins may be thought to draw down such heavy Judgments, we shall perhaps find, that they were too universal, to be charged only upon one Set or Party of Men. Too few undoubtedly there were, that could justly glory they had no share in the Guilt, or could, by vertue of their own Innocence and Righteousness, upbraid others, with *Royal Blood lying only upon them and their Children.* The Characters (drawn by an *eminent Historian*) even of those, that shared most of the Royal Bounty, and seemed most to love the sacred Person of his Majesty, don't appear quite so free from Blemish, as that they could not be in any sort the unhappy Occasion of their *Prince's* Fall. If they were Rebels to God, their Loyalty and Faithfulness to their Sovereign, would not hinder their being in some Measure accessory to his Miseries.

The

The Crimes of Men were indeed very unequal, and some there were very much an Overmatch in the Art of sinning for others. As,

1. The Disturbers of the publick Peace and Quiet, whose Spirits were continually working to stir up Contention. Some out of selfish Views, mis-representing the Subject to the *Prince*, and others for the same Reasons as active, to create Jealousies of the *Prince* among his Subjects. One sort instilling into the Sovereign, that the insisting on the Rights and Privileges of the People, was an Invasion on his *Prerogative*; and others as foully aspersing his *Majesty* to the People, that the Mistakes he had been carried into, had too deep a Root ever to be cured.

Some Men injudiciously asserting a kind of *unlimited Power* in the *Prince*, and framing an *absolute passive Obedience* for the Subject, gave Advantages to others to spread and foment Jealousies of Designs at *Arbitrary Government*; and on the other side, the honest Zeal some express'd against these *novel and dangerous Tenets*, gave Opportunities to others, to represent them to his *Majesty*, under the odious Characters of *factions, turbulent Spirits, of Republican Principles, and Enemies to his Government*.

These seeds of Jealousie and Discontent, grew to such a Degree, that at length one  
B sort

sort were wrought up to so much Violence, as to think it their Interest, not to trust the Prince with Power, any more than other warm Heads on the contrary side, had thought it safe to trust the People with Liberty.

But if Men would have given themselves Leisure for Thought and Reflection, they might in a good Measure, have obviated these fatal Suspicions. The Assistance his Majesty thought fit to send to the *Rochellers*, ordering, at the same time, a publick Fast for them among his Subjects, (for neither of which do we ever find the least Remorse in any of his retired Meditations) is a Demonstration, that, whatever Doctrines some designing Men might maintain, Himself neither thought *absolute Power* the *Right* of Kings, nor *unlimited passive Obedience* the *Duty* of Subjects: For that could not be thought an *absolute Right*, or an *absolute Duty*, in *England*, which was not such in *France*. On the other side, it ought to have been looked upon as a very ill-grounded Suspicion, that their Intention was to strip their Sovereign of his Authority, who had sought no more than the Protection of the Laws.

2. Their Crime was very heinous, that were for breaking out into open Acts of Hostilities, for embuing their Hands in the Blood of their Fellow Subjects, and sacrificing one

one another to their unchristian **Reſentments**, that were for perpetuating War and Deſolation in their Country, and making it a **Field of Blood**, rather than hearkening to an happy Accommodation, that might have reſtored the *Kingdom* in its Quiet, and their *Sovereign* in his Throne.

But there was this fatal Oversight on both ſides, not to diſcern a ſecret Engine of Miſchief, a *French Faction*, that had made its way, and play'd a double Part amongſt them. On the one hand, it had work'd its ſelf into ſo great Credit, as to be thought to influence the Counſils, and dictate Meaſures that were always diſtaſtful to the *Engliſh Nation*; and on the other hand, had found means to exasperate thoſe very Men, and to fill their Heads with Fears and Apprehenſions, that had the greateſt Jealouſies of its Deſigns. *France* hath been always active by its Agents, to corrupt ſome amongſt us to betray their *Country*, and her Endeavours have not proved wholly unſucceſſful. She has commonly found out ſome imperceptible ways of conveying her *Inſidious* Counſils, even among a People, that have ever been, not without very good Reaſon, averſe to her.

3. Another inſtance of the Wickedneſs of thoſe Times, was the abolishing our *Eſtabliſhed Church*. It was not the altering things indifferent; for with that, His *Majeſty*, for



the Peace and Unity of his Subjects, did not appear unwilling to comply : but the destroying and trampling upon the whole Ecclesiastical Constitution, settled by our pious *Reformers* and *Martyrs*, Stripp'd of all the Abuses that Popery had introduced, and brought to a Conformity to the first, and purest Ages of Christianity.

It must indeed be owned, that the altering the *Constitution* of our Church does not appear to be an original design : for which we have the word of an || *Historian* of undoubted Authority. But when Mens heats are once raised, they generally run rashly into all kinds of opposition to those, that espouse the contrary Party, and make what Reprisals they can upon them ; and so this excellent Church became a Sacrifice to Humour and Passion. Its Fall was occasioned, through a Disaffection and Hatred to some Churchmen, rather than to the Church its self: For our Church could give no occasion for any Mens hatred and enmity to her. She was formed after the *primitive Pattern*, and, like those primitive Times, pure and simple, adorned with none but *Christian* Graces and Virtues. Her Doctrines, derived from the Fountain of Truth ; her Ceremonies decent and significant ; her Litur-  
gy

gy best suited to excite unaffected Piety and Devotion, and (which one would think might have secured her) her Temper meek, charitable and inoffensive.

It may be indeed, that the unnatural Disputes and Contentions among some of her *Members*, might provoke *God Almighty*, to give an opportunity to those, who suspected many of them, of maintaining too unlimited a Power in their Sovereign, and of grasping at too much themselves (though without any sufficient Authority from the Church for Either) to effect her *Ruin*.

4. Another crime of a very fatal consequence, was the driving into Exile, our young and innocent Princes; the forcing them to fly into a *Land*, the worst that could be, for their Interest and ours; where they easily imbibed its Vices, or, which is as unhappy for *Princes* that are destin'd to govern Protestants, its *Religion*.

Had those unfortunate Princes been formed in the Principles of Virtue and true Religion, among our selves, what a Blessing would they have proved in all likelihood to these Nations?

But 5. and lastly, Of all the Crimes, the most savage and inhuman was, the demanding Justice upon the *King* himself, having first used him with all manner of Indignities. A pretended Court of *Judicature* was erected

to try *Him*, without Authority from God or *Man*. A cursed Sentence was pass'd, and a *barbarous Execution* done, in a manner, that one would think was devised, to shew, what scorn the Contrivers of it could put upon *Majesty*, and how much they *could* glory in *their Shame*.

It must be owned, that very many of those that had taken up Arms, declared their just detestation of that horrid Act, by their repeated Petitions and Protestations against it. The Voice of the Nation, almost of all Parties, universally condemned it. \* And those who delivered their *Sovereign* back, upon promise of being treated like a *King*, loudly complain'd of breach of Faith, when they perceived what black Designs were formed against *Him*.

But the Power was got into hands that were not to be opposed. A *Tyrannical Authority* was set up, and a Condition as servile was brought upon the Nation, as even their *Fears* had suggested from the *opposite Side*.

Thus the designs of evil Men being favoured by the madness of the People, and the wrath of God being kindled against us for our Sins, Judgment after Judgment was executed upon us, till we lost our happy *Constitution* both  
in

---

\* Bochart *Epist. ad D. Morley, de Jure ac Potestate Regum,*

in Church and State, together with our Prince.

A Prince, who, as he had great *personal Virtue*, so had he been less guided by others, or less bless'd with such wise and steady Counsellors, as to our great Happiness, some Princes past have been, his Reign would probably have proved happy and glorious, and his Days many.

Thus I have taken a review of the Sins of our Fore-fathers, I proceed,

II. To consider the effects of those Sins upon us their *Posterity*.

God Almighty was pleas'd indeed, to recover us in much Mercy, out of those Miseries and Distractions; and to restore us by a *Providence* that was *marvellous in our eyes*, to our ancient and excellent form of Government, both *Ecclesiastical and Civil*; and to reinstate us in Peace and Tranquillity, But notwithstanding all this, though the Guilt of *Royal Blood*, or of other crimes, could not be supposed to lie upon those that were no ways *accessary*, yet some unhappy Effects or other, of those miserable Times, have been ever since felt by us.

I. One bad Effect was the too great Countenance that *Vice* and *Poperie* found amongst us,

us; by what our *Princes* had learn'd of both, in our *Enemy* Nation.

Great Examples gave Credit to these Mischiefs, and so they spread amongst us; and had at length overwhelmed us, had not almost as *providential* a *Deliverance*, as that of making the *Sea dry Ground* to save the *Israelites*, been wrought out for us. A *Deliverance*, than which, if we look back upon the then State of the Nation, we shall find, nothing was ever more universally desired: But if we reflect upon its Behaviour afterwards, we shall be apt to think never was any *Deliverance* wanted less; so much is Mankind usually in a better Disposition, and has a truer sense of things under Sufferings than Mercies.

2. Another fatal Mischiefe brought upon us, was the carrying every thing too much into an Extream, contrary to what it had been in, during those Times of Confusion, with regard to Vertue and Vice.

Whatever had then been esteemed laudable; some Men endeavoured to bring into Neglect, and Disrepute, as much as possible. And so,

... Because in those Times there had been a shew of Strictness and Sanctity, it became afterwards the fashion, to keep at as great a distance as might be, from the like appearance. This set Men upon all manner of Excesses,

cess; and they would almost argue, that Debauchery was no crime, since it had been discountenanced in those times, which were condemned for hypocritical. For that reason all Reformation of Manners was by too many exploded; the name and design, thought only fit to distinguish Hypocrites, and disaffected Persons; to be vicious, was not thought an improper mark of a true Subject; and Intemperance came so much in vogue, as to be almost made by some a Test of Religion and Loyalty:

3. Another Iniquity was, the altering the notion of our Church. Because our excellent Church had been unjustly pull'd down, therefore many who assumed the Character of the true Sons of the Church; thought fit to express themselves in the most violent terms, not only against all those that had been concerned in its Ruin, but against all *Church Government in general*, though in foreign parts, that was not after our model; as if railing *Accusations*, which the *Arch-Angel* durst not make use of against the *worst Enemy* of Mankind, were to be made the distinguishing mark of Affection to the *Church*. Even so far had some Mens Zeal carry'd them in Opposition to our unreasonable Dissentions at Home, as to make  
C very

very favourable Allowances to an Idolatrous Church, that has more of Priestcraft than Christianity in it, to the great offence of the *Reformed Churches* abroad, and to the lessening the Credit and Interest of our own.

This intemperate heat set Men more against our *Church*, and made our Differences more irreconcilable than ever. Nay, it did great mischief within the *Church* itself, broke its Peace, and divided its Members. The nature of it was quite disguised and confounded, and the name strangely applied. The sacred Character of *Churchman* was *arbitrarily* challenged by some, who as *arbitrarily* denied it to others, that could forfeit it on no other account, but having so much Charity, as to abstain from all railings, and endeavouring to support the *Church*, and convince its Adversaries, by the Principles and Practice of Christianity. Thus did an ungovernable Fury one way, beget an extream, almost as dangerous in another.

4. The Notion of *unlimited Submission*, is another sad effect still too visible. The Principles of *Obedience*, and the Notions of *Resistance*, had been so loose, that in opposition to them, Men ran themselves headlong

long, without considering their own Constitution, or that of their Country, into another extream. And because the Subject had invaded the Regal Authority, and destroyed the *King*, they were impatient to declare for a *Doctrine*, that should put it in the Power of the *King*, if it was in his Intention, to destroy the *Subject*.

But certainly Men may be taught to abhor *Rebellion*, without being told, that they have not so much as a *Right* to preserve the *Society* from Destruction, should their Governours prove so unnatural as to attempt it. This, instead of keeping free born Subjects quiet, must only serve to inflame them; and instead of being a *Preservative* against *Rebellion*, must rather prepare them for it.

Were we to judge of the design of this *Doctrine*, by its effects, one would be apt to think, it was calculated for the Destruction of Princes; for it lays a Bait for attempts at *arbitrary Power*, and then leaves them to fall under the weight of it.

It is hardly to be doubted, that the so much preaching up *absolute passive Obedience*, as the *Doctrine* of our Church, as much as any Counsils of Jesuits, occasioned



ned a late *unfortunate Prince* to pursue such measures as proved *fatal* to him. But indeed had He found it as much practised as he expected, even by those that drew him into the *Snare* of depending upon it, all *Europe*, as well as these *Nations*, had in all probability been in heavy Slavery; and that Church (which is injuriously pretended to be the *Mother* of a Doctrine so inconsistent with its safety) could hardly have had a Name, or Place, in these parts of the World.

The tendency of this *Doctrine* has been always adjudged by wise Men, very dangerous to *Laws* and *Liberties*, unless a *Good Prince* should be upon the Throne, and then it is not possible to see, of what use it can be to him. For a *Prince* that seeks the *Affections* of his People, will find himself very safe without such a Doctrine to trust to; and if he is an *Enemy*, instead of being the *Father*, of his Country, it must be the want of Power, and not this *Principle*, that can keep it in subjection. We know by experience, if themselves had not confess'd, that Men of very *passive Notions*, have *Natures*, that can, upon some certain occasions, *rebel against Principle*.

But God forbid there should be any *Nations* maintained, that give the least En-  
cou-

couragement to *Rebellion*; *Submission*, and *Obedience* to Governors, is certainly the *Doctrine* of the *Gospel*; and is as certainly the Dictate of that Reason, which first shewed Men the Necessity of *Government*. But to make Obedience of such a Nature, as to destroy the *End* of Government, which was certainly the good of the whole *Society*; and to leave no Room for *Self-defence* in any Case, is no Part of Reason or Christianity. It was not the Doctrine of the *Reformation*, at Home or Abroad. The Great \* *Luther*, gave another Opinion in the *defensive War*, in which the *Protestant Princes* in *Germany*, engaged with the *Emperor*, *Charles* the 5th. One of the most Learned of our own first *Reformers*, † a great Prelate in *Edward VI's* Time, had very contrary Notions; and so indeed had the whole Nation in *Q. Elizabeth's*, and the succeeding *Reigns*, when they joyned in assisting the *Protestants* abroad, in the Defence of their just Rights and Privileges. The sense of the Nation, I need not mention, was otherwise at the late *Revolution*; and something

---

\* *Sléidan Comment ad an. 1531.*

† *Dr. Poyner Bishop of Winton. in Edw. 6th's Reign, of Politick P. 274.*

thing later with Regard to the poor People in the *Cevennes*; whom surely we should not have thought it lawful, either to assist, or to wish Success to, had we imagined that their Self-Defence and Preservation, necessarily involved them in a *damnable Sin*.

These things might be thought very improperly mentioned, on a *Day*, when we are justly called upon, to shew our Abhorrence of the sins of *Rebellion* and *Royal Murder*, and to deprecate the Guilt of them; was it not apparent, that a People's *Preservation*, by *defensive Arms*, when they are absolutely necessary for their *Preservation*, is very far from the Nature of *Rebellion*; that the Design to uphold a *Constitution*, is very different from those Black Contrivances, that subverted the Foundations of it; and that the means made use of to save the Nation, at the Happy *Revolution*, were founded upon Principles, that will no way defend those *wicked Men*, that reduced it to a Heap of *Ruines*. And if any one thinks they were the same *Principles* that made both those Changes, he must allow, there were the same Causes for them, which is doing the greatest Injury possible, to the *Memory*, and to the Cause, of His *Martyr'd Sovereign*.

I hope therefore we may sufficiently detest that execrable Murder, and those rebellious Times, without condemning those of a damnable Sin, that were instrumental in bringing about the present Establishment; and without espousing such Principles, as, if once universally believed, must inevitably destroy our Constitution, should there ever come a Prince, that would think himself above the Restraints of Laws and Parliaments. We should most certainly abuse the Observation of this Day, should we pretend to draw such dangerous Conclusions from it,

5. And lastly, The Disputes and Divisions, the Heats and Distractions that are still raging amongst us, are in some measure the Effect of those miserable Times. Hence are supply'd Materials for Hatred and Variance, and for wreaking Spite and Resentment. In many Differences, how do some Men, in order to confound and trample upon their Adversaries, cast the Odium of Forty-One-Principles upon them, and glory in drawing Parallels, which have not the least Agreement?

What a Judgment is it upon us, to be upbraiding one another with those Combinations, and that Murder which those that are dead

dead long ago, were only concerned in; especially to proceed to such a Degree of passionate Indiscretion, as to throw the Guilt upon those, whose *Fathers* were in the *Royal Interest*, and whose *Families* have been great Sufferers by it, only upon their professing themselves of those *Principles*, which are absolutely necessary to support our antient *Constitution*, the present *Establishment*, and the *Succession in the Protestant Line*?

These are some of the sad *Effects* this Age may be said to feel, for the sins of the preceding. Yet we must not flatter ourselves that they are sent upon us, as Judgments for their Iniquities only. Our own Folly and Wickedness, may justly stand accountable in a good measure for them: Providence may permit such Punishments, as the natural Consequences of the sins of a *preceding Generation*; but it never inflicts them, without the Provocations of the *present*. This brings me to the other General Head, namely,

II. To enquire, *when we may justly hope, those Days are come*, that we shall no longer suffer for the *Iniquities of our Fathers*? God has been pleased to bless this Nation  
so

So many ways of late, as if he had not only forgot *ours*, and our *Fathers* Iniquities, but would shew us, in an eminent manner, that we *were a People he delighted to honour*. He has made us the great Bulwark and Support of his *Religion*, and has raised us, by repeated Successes, to a *Glory* equal to that of any of the famous Empires of the World. We might recount many other Advantages besides, to make us hope, that the Divine Anger would be turned away, and we should no longer feel any ill Effects from our *Fathers* Crimes, if we would our selves forbear provoking. In order to this,

1. We are to *lament*, and *humble* our selves, for our *Fathers* Sins; for without such a Sense and Abhorrence, we may be accounted Partakers of them. But we are not to fast for *Strife and Debate*, to vent our Rage and Passion, and give occasion for new Divisions. This is certainly abusing the *Day* to the worst Purposes; nor is it very consistent with Humiliation, to make it an Opportunity of heating our selves and others.

2. We may hope to remove the ill Effects of our *Fathers* Sins, when we grow cautious  
D of

of charging the Guilt of innocent Blood, and never do it but upon just Reasons.

They, to be sure, whose Fathers were Actors in the Fury, have no reason to upbraid others, tho' themselves shou'd have exchanged the Principles of their Fathers, even for unlimited passive Obedience, and arbitrary Power. Nor can any, with Justice or Decency, be tax'd with their Fathers Crimes, who have always declared their Abhorrence of the barbarous Fact, and have, in all Instances, shewn themselves true and faithful Subjects.

But this is the Artifice of those, whose design it is to throw us again into Convulsions, and dash us to pieces, one against another.

3. We may hope for happy days, when we avoid all Principles and Practices, that tend to sow seeds of Jealousie and Discontent, amongst a happy well-governed People; that lead Men to speak *Evil of Dignities*, and to censure the intentions of their *Superiors and Governours*, before the least appearance of any ill design.

This

This can hardly be thought a proper way of sorrowing for former Sins, or of detesting all the Approaches towards Sedition and Faction. This does not seem to be the Consulting so very much the Honour of Crown'd Heads; nor has it a Tendency to make Her most Sacred Majesty's Days easie and happy, or to secure the Tranquillity of this Church and Nation.

4. As we must be tender of the Quiet, Honour, and Privileges of our Governors, in Hopes of seeing happy Days, we must also have such a Regard for the Govern'd Society, as not to frame and propagate Notions which may expose it, in future Ages, to apparent Danger of Slavery.

Whilst our brave Countrymen are willingly hazarding their Lives for supporting Her Majesty, in the Throne, and her People in their Liberties, let us be cautious of maintaining any Doctrines, that may be interpreted to violate the Rights of either. Whilst some are asserting the Cause of Liberty with their Blood, it is a strange sort of employment for others, to be acting in direct Opposition to them, and betraying it by their Opinions and Doctrines.

D 1

Besides,



Besides, what occasion is there for declaring, that the People must be obedient for Conscience sake, to Arbitrary Power, and that all endeavours to preserve themselves, in opposition to such a Power, is a damning Sin? What is this, but to create uneasinesses in Mens Minds, and make them imagine, that the Revolution, and the *Settlement* founded upon it, was all unlawful, and that we are still in a state of *Rebellion*?

Another Consequence must be, endless Feuds and Enmities between those that were concerned in the Revolution, and those that fix them in a State of *Damnation*. And how can it be otherwise, unless the former can be brought to such a Tenderness and Remorse of Conscience, as to repent of all they did, by taking the most effectual method they can to undo it? Which must be the attempting another Revolution, which will put an end to the Laws, Liberties, and Church, of *England*.

5. And lastly, Above all, we may hope, those *Days* are come, in which all former *Guilt* shall be wiped off; when we shall

shall see an universal respect for Virtue and *Religion*. Should a due regard to the Divine Laws be wanting, it would be to little purpose to correct all other Imprudences. The *Vices* of a Nation must sink it, notwithstanding the Methods Man's Wisdom can prescribe for its security: but indeed, we can use no means effectually, without *Religion*. Some temporal Consideration may for a while check our Heats and Passions, as once I think they did: but we know by experience they will soon break out again, unless Religion keep them under. *Religion* will make Men, if not altogether of one Mind, yet of such Tempers, as not to be provoking or injurious to one another. It will teach them to be peaceable and quiet, and to do their own business, without those railings, and uncharitable revilings, which are of no use but to widen our Differences.

This sense of our Duty to God, is the best method for keeping us obedient to his *Woeerents*, and for setting us upon heart Endeavours to promote the Welfare and Happiness of the whole *Community*.

Let

Let us all then make it our business to lead such Lives, as will incline us truly and conscientiously to seek after the things that make for Peace, and to banish all those unhappy Occasions of Hatred, Spite, and Envy, which are still remaining, and very industriously promoted by our Enemies, amongst us. And let us in all humility bewail the Iniquities of those Times which brought on such a heap of Miseries upon the Nation, as, in their Consequences, still lie heavy upon it.

Then we may justly hope, that all those ill Effects will be removed; that God will no longer remember against us, our Iniquities, nor the Iniquities of our *Fathers*; and that we shall remain a *happy People*, so long as the *Sun and Moon shall endure*. — Which God of his Infinite Mercy grant, &c.

**F I N I S.**